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INTRODUCTION

THE
BASIS
OF
BEAUTY

Mary
Perry
King

The EDITH and LORNE PIERCE
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Queen's University at Kingston

The Basis of Beauty
AND
Gymnasium Training
for Children

BY
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GYMNASIUM FOR WOMEN
VAN DYCK STUDIOS

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NO woman can be beautiful unless she is healthy. Whatever her natural endowment of charm, it is enhanced tenfold if she be enabled to keep her health unimpaired. The question, How to be beautiful? is of absorbing interest to every woman; while the underlying and really essential question, How to keep well? often escapes her consideration entirely.

Very young women, and those who live near to nature, have a freshness and elation of spirit which their older and artificialized sisters imitate unsuccessfully. The arts of tailor, shoemaker, coiffeur, and corset-maker are, undoubtedly, clever, and all save the last have their legitimate uses in woman's welfare; but they never in any instance really conceal defective bodily conditions. Such conditions betray themselves, whether we will or no, in the quality of every tone of the voice and the quality of

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every motion of the body. The only remedy for physical defects is to correct them, and the only way to correct them, or guard against them, is to crowd them out by habits to be acquired through properly adapted exercise. For example, a skin so unhealthful that no cosmetic can disguise or help it may be replaced by a wholesome skin by means of careful diet, exercise, bathing, and rest. Haphazard gymnastics may not serve; exercise should be specially selected for thorough oxygenation, elimination, and recuperation. Such exercise cannot fail to relieve the system of the poisonous waste material that accumulates, and disorders every inactive, unrefreshed body.

Stooping shoulders, shrunken chest, and protruding abdomen cannot be concealed by epaulettes, padding or draperies; but shoulders can be straightened and broadened, the chest can be lifted and filled out, and the abdomen can be diminished and kept down by judicious exercise. One of the best exercises for this purpose is proper breathing, which thoroughly ven-

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tilates and strengthens the lungs, oxygenates and fortifies the circulation, and mobilizes the abdomen and intercostal muscles and diaphragm. In connection with breathing, exercise must be provided through free gymnastics and apparatus work to secure the muscular expansion and uplifting of the chest, the limbering of the shoulders, and the strengthening and straightening of the back.

Again, one of the most frequent handicaps to personal dignity and success is bad carriage, ungainly disposition of the body in such ordinary requirements as standing, sitting, walking and dancing. No finery can disguise this inelegance; careful exercise to secure balance and vigor and elasticity of motion, is the first radical step toward counteracting it. Exercise cannot be considered careful unless through its natural succession and rhythm of motion and fine poise are secured; and when these are attained, dignity is easy, and grace almost inevitable. Good poise requires the free, harmonious action of head and neck, chest, arms, back, legs, and feet. Normal

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poise is scientifically the most potential adjustment of the body's complex relation to its base of support; and it is artistically the finest expression of personal potentiality.

It is one of the vagaries of fashion to prescribe for us our manner of standing and walking. These, says our irresponsible mentor, must change from time to time, just as our garments do. These efforts and affectations are grotesque enough, and yet they are in reality stirrings toward reinstatement in the fine habits of fine nature.

Artificiality and vulgarity have so often been the fashion, that artificial and vulgar habits of conscious and unconscious motion have become the rule in human deportment. So that animals are in much finer motional and expressional condition than nineteenth century human beings. But we are awakening to our faults, and feminine culture is strengthening its foundations both of being and of seeming. The German army and West Point Academy, after years of sedulous practice in a wrong method of walking

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and standing, have discovered their mistake, and abandoned the old way for a better. American women, after attempting many fads in carriage and walk, are now fortunately beginning to learn to stand and walk well. At least it is fashionable to try to do so.

Throats have yet to be freed from stocks, and re-established in their natural lithe mobility and their architectural beauty of relation to head and shoulders. The motion of head and neck gives the keynote of grace for all bodily motion. With the throat and trunk and feet emancipated from restriction and ugly habits, free bodies may do their share in graceful carriage with consistent dignity.

The human foot has still a great deal to achieve in winning respect for its full size, its natural shape, its healthfulness, and its freedom. The shod foot should be as supple, free and strong for motion and endurance as though it were bare. Shoes should be kept in their place in the personal economy ; they should be made and used simply to protect the natural,

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wholesome, busy feet, as lightly and unhinderingly and becomingly as possible. Only from normally useful feet can come that sureness of balance, that softness of tread, and that thorough control of energy which supply to grace and dignity of carriage the ease that is elegance. To walk well seems a simple achievement, in that it requires only the natural use of normal bodies. And yet, how many women or growing girls does one know who possess this grace?

Nor can any ornamentation disguise the crudity of a discordant voice and slovenly speech. Yet both bad voice and bad enunciation will yield to simple exercise in right breathing, and the production of pure speaking tone. It should be self-evident that the richest, most flexible and expressive voice can only be the product of a fine instrument, a well ordered body under vigorous, reliable command.

Still another bane of beauty and happiness is "nerves," a very real and grievous physical ailment. Most women fancy that their nervous condition

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depends upon their emotions and external circumstances that influence their emotions and are beyond their control. The truth is, however, that our emotions depend very largely upon our nerves; and even circumstance can be influenced by energy and capability. Nervous energy and capability, in turn, can only be developed and maintained through excellence of physical condition. Fresh air, diet, exercise, bathing and regularity, through their reinforcement of physical wholesomeness and vigor, are the remedies for "nerves" and inefficiency.

Every day's exercise should stretch and utilize every muscle in its full and perfect relation to all other muscles. Points of inactivity should be stimulated, excesses should be reduced, and deficiencies made up. Thus bodily accord is secured. The nervous tension and irritation of physical disorder and discord are relieved, and nervous condition is attuned to the general harmony of normal well-being.

Casual exercise in household occupations, riding,

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golf, and other out-of-door sports, when rightly ordered, may be quite as valuable as work in a gymnasium. But exercise of this sort rarely is well ordered. It is usually hampered and restricted by the bad clothing of women and the bad habits of motion that such clothing entails. Work in a gymnasium, on the contrary, should not only eliminate all hindrances and give pleasant beneficial exercise for the time being, it should also engender good habits of motion and speech, and better standards of dress. It demonstrates the disadvantage and damage of restricted waists and necks and arms and deformed feet, and teaches the luxury and beauty of full breathing, free motion, and melodious speaking. This training regularly kept up will prove an influence to permeate, correct, and perfect all our daily activities at home, in business, or in out-of-door amusements, making them fully helpful instead of partly harmful, pleasant instead of irksome; and every task may be made to yield its quota of physical benefit. This is the real philosophic basis upon

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which an ideal gymnasium must rest, and it is a truth which goes far to disprove the plea women so often make when they say that they cannot spare time for exercise.

Time spent in well ordered exercise is an economy and not a waste. It so conserves energy and concentrates our force, that all effort becomes easier and more effectual; it enables us to do more than we otherwise could, and to do it better—to realize our full pleasure in efficiency. The least fair trial of gymnasium training convinces one of its value in this respect.

There is as much restful and recuperative influence in any wisely adapted regime of physical training as there is exhaustive effect. One of the most valuable lessons of physical training is the habit of prompt, well-controlled relaxation and recovery. The power to relax perfectly, at will, is one of the most necessary safeguards of living. Five minutes of perfect relaxation is more refreshing than thirty minutes of imperfect relaxa-

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tion, with or without sleep. The habit of gradual recovery from relaxation to activity insures a great saving of energy and of bodily wear.

Physical training should induce normal appetites, should educate instinct, and establish normal physical habits, whereby human beings may be enabled to help themselves in avoiding disease and deterioration, without in the least depreciating the legitimate usefulness of physician and surgeon.

The stimulation that is acquired through exercise should not be wasted or expended foolishly; but should be first utilized for the assimilation of abundant nourishment, fresh air and rest, accumulating interest upon which to draw safely for working power.

A class of women of busy social life does not work long at stimulating recuperative training before they begin to get valuable returns of physical comfort, brighter eyes, clearer thought, renewed vivacity, refreshed esprit, clearer, sweeter voice, and all the grace of living that multiplies efficiency and delight.

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The members of a class of busy New York's busiest working-women, who began by grudging the time for exercise, rarely miss a lesson. Almost from the beginning the gain of vigor and the growth of energy were so marked that all outside work was magically lightened and expedited by the increase of working ease.

In answer to the objection that hard-worked heads leave bodies too exhausted to profit by exercise, I would simply state my experience with a class made up of gray-haired members of the faculty and members of the senior class of a university. Three times a week this class met "to loosen tension, repair, oil up, and save friction," as its members said. And in a twenty weeks' term they had but three absences from exercise and from other regular work. In the class were teachers of science, literature and mathematics. When they began work, all were breathing imperfectly; nearly all had wearing habits of voice usage; all but two had exhausting habits of standing out of poise; all were muscularly and energetically below

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par; and all but one were being hampered by the habitual use of unsuitable shoes. If nothing had been gained by the class but the righting of these wrongs, their college work would have been doubled in value. The unanimous opinion of the class regarding the work was even more gratifying than this.

A number of earnest, conscientious mothers in another class find care much lightened through invigorating their own general condition and refreshing their own instincts. It seems more inexcusable to bind and restrict a child's circulation, when the invigoration of one's own circulation is being thoroughly enjoyed. The freedom required by any vigorously growing body is better appreciated when one is craving room and fair play for the normal working of one's own lungs and feet. As mothers learn the tonic effect of a cold douche after thorough exercise, they grow more considerate of the overheated, wilted, irritated little bodies and nerves of their children. Good work in voice culture and deportment opens new

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beauties of influence and example to mothers. Their children soon show keen, instinctive appreciation and imitation of such growth in natural beauty. And the children who have the prenatal influence of such harmoniously cultivated motherhood are endowed with a natural inheritance beyond all other worldly advantage. The question is no longer whether mothers can spare the time for physical education and recreation; it has become, rather, how much time can be begged, borrowed or stolen to devote to it.

Another objection often raised against regular gymnastic work is that it is uninteresting and dreary. It must be remembered in this connection that every woman is interested and happy in mastering those graces of living which constitute her chief charm and her greatest usefulness. And the most valuable gymnasium training is that which prepares for and perfects just these graces. Grace is beauty of motion; and beauty of motion, perfect economy of motion, is only possible to bodies that are free, flexi-

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ble, well poised, and kept in good condition. Beauty of voice, too, that superlative charm in woman, is directly dependent upon good physical condition and training. Fundamental voice culture, whether for speaking or singing, is so intimately related to physical culture that the two are most helpfully and successfully carried on together.

Another reason why training of the voice should be included in an ideal gymnasium course, is its value as a means of personal expression. Consciously or unconsciously, every motion that we make, every tone of our voice, is expressive; it reveals us to our fellow beings; it says something. Often, indeed, it says more than our actual words. The learning to interpret, correct, and control the coveted power of expression in motion and speech cannot fail to afford abundant interest in the exercises through which it is taught.

The power of adequate, satisfying self-expression, which is the reward of such gymnastic training, is one of the greatest boons that any education can bestow.

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It gives confidence, it gives freedom from embarrassment, it gives repose, it multiplies a hundredfold our force in human intercourse and in affairs, and it yields unguessed happiness and satisfaction to its possessor. Gymnasium work pursued upon these lines proves to be far from tiresome; it has all the intrinsic fascination of consciously gained practical advantage for living.

Still another antiquated prejudice occasionally encountered against gymnasium training and physical education in general is, that they are held to be indelicate, unwomanly, and unlovely. Long ago the limp and languid semi-invalid types of woman became unfashionable. Gradually the force of example emancipated women from the bonds of unwholesome indolence and affectations, and allowed them not only to sew, ride a little, dance a little and finger a musical instrument, but also to walk, run, play tennis, basket ball and golf, to row, swim and fence. With greater freedom came the danger of wrongly using each new privilege. Feminine clothing was

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utterly unsuited to healthful, active living, yet it proved to be the hardest bond to break, and so it has been carried along with trifling palliations and occasional compromises, at incalculable cost of vigor and comfort and personal development.

It is easier for commerce and cheaply imitative fashion to adapt clothes to lay figures and still-life standards than to living, moving, growing, infinitely complex, and ever-varying human bodies. And we accept the fashionable absurdities year after year. The truth is, mind is a lazy master, and allows us to admire things only because they are familiar, when a moment's consideration of their merits and demerits would vigorously disapprove of them. The eye easily endorses an accustomed nuisance, whereas if the test of taste were applied to such an object, intelligent discrimination must condemn it at once. So men, when they swagger about the "stunningness" of the most artificial, vulgar, and perverting modes, never think of the wrong standards they are encouraging, nor of the vital harm their mistaken

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taste works in spoiling woman's normal loveliness. Women must teach men this ; only women can accustom men's eyes to better standards and develop their taste for the best in woman.

And this is not a tedious nor difficult task for the woman who will take the trouble to free her body from bondage of weakening, restricting clothing, at least often enough to strengthen her weaknesses, correct her wrongs, perfect her powers, and pull herself up to her best personal condition and her best expression of herself. The sound enjoyment of life and usefulness that rewards her effort casts its refreshing spell over all about her ; and the gradual transformation of her being and her seeming soon appears, even to the unthinking, vastly more to be desired than all of fashion's inhumane fantasies, inevitably associated with inexplicable ailments, disappointments and bad tempers. So soon as modern senses and appreciation shall become accustomed to the luxury of normal womanhood, there will be few Americans so lacking in culture, so false

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of instinct, as to accept for their beautiful women and children the cruel contortions of puppet fashions, with their tyrannous oppression and perversion of human bodies and human nature. Clever Madame Sarah Bernhardt, in her own person, is popularizing the beauty of natural proportions for human bodies.

With all of our growing art instinct and philosophic progress, isn't it time that our modern ideal of normal womanhood be polished up a bit in case it be called for? Where should we find our type of normal beauty? Who that one knows is a fair example? In a country where education is supposedly liberal, where air is clean and plentiful, where speech and action are free, where are our women of sound, symmetrical, unmarred bodies and voices? Where are our growing girls over ten years of age with bodies from crown to sole firm, free, unweakened, undeformed, unhampered and well educated? Are they in our schools, in our colleges, in our professions, in our industries? Are they in our working classes, or our leisure classes, in our fashionable high

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life or our moneyed homes? The bodies of our millionairesses are as unnatural as those of our sweat-shop workers. Our professional women are as deformed and physically abnormal and as much astray in their ugly standards of dress and personal beauty as our uneducated factory girls.

Our mothers and teachers, with a few noble exceptions, inculcate deformity, physical depravity and their consequent personal deterioration. There are not a hundred perfectly normal women and girls over ten years of age in Greater New York, and yet normal well-being is the safest, surest endowment for happiness that we can give our children.

The development and use of habits of finely ordered motion, in a gymnasium where all bodily hindrances are eliminated, is easy enough. But to carry one's gains into living practice in modish clothing is most difficult and usually impossible. So that as long as modish clothing is abnormal in its requirements of the human body, gymnasium practice is about all of the normalizing exercise that women can

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have for the restoration and preservation of the ideals of her type. And not until this first step of restoration is well taken and its effects fully recognized and appreciated, can we hope for a demand for artistic clothing adapted to the service and enhancement rather than the hindrance and destruction of beautiful bodies.

The handicap of unhuman clothing, and a false modesty, are to blame for the fact that the physical education of woman has not kept pace with her emancipation. As a matter of truth, it is the toleration of neglected, debased bodies and untrained activities that is shameful, unwomanly and unlovely.

Our threefold endowment of body, mind and spirit entitles all three natures to equal dignity and equal care. And that culture is palpably deficient which sacrifices any one of them. From this it follows that a gymnasium is inadequate which disregards the rights and needs of any one nature from a mistaken notion that the others will not suffer thereby. Energy cannot afford to slight grace, nor can

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grace and expression be perfected without energy.

The training that would attempt only to develop muscle while disregarding grace and expression, or one which essays to develop expression and grace without adequate physical basis of energy, is as faulty as those old-time institutions of learning which attempted to cultivate the mind while cruelly neglecting the physique.

The ideal gymnasium should be a culture house educating the fairest and fullest blossoms of human grace, efficiency, and happiness. A woman should hold her gymnasium as indispensable as her toothbrush or her toilet table. Dilatory, spasmodic attendance is not fair trial of a gymnasium's power. Our need to be corrected, strengthened, and refreshed, to be normally adjusted and inspired, and thoroughly recreated, is a need of constant recurrence in the complex stress of city life, and demands constant care if we would live long and well.

The ideal gymnasium is not only an institution

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founded upon natural principles of growth and education. It must be properly housed and suitably equipped. Its appointments should include the most approved bathing facilities, with douches of hot and cold water, to be employed after exercise in accordance with the most advanced European methods; resting benches with blankets where complete relaxation may be enjoyed between intervals of exercise. Provision should also be made for supplying hot milk and hot water for drinking as they may be required. The plan of work should comprise free gymnastic exercise, apparatus work, exercise in full breathing and speech culture combined in due proportion in every lesson.

The housing of such an institution must be a matter of taste and care. The gymnasium itself should be as cleanly and sanitary as a hospital, as well ventilated as a forest, and as beautiful as a Greek temple.

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THE ideal gymnasium should be the starting-house of every young life. Here should be discovered and corrected the physical weaknesses and wrongs that children inherit, imitate and develop; and here the unlovely mental and moral tendencies that physical derangement engenders should be recognized and counteracted.

In the ideal gymnasium little feet and legs should be strengthened, crooked backs should be straightened, little chests lifted and broadened, and little bodies started and kept growing symmetrically and vigorously. Here all legitimate activity should be made easy and joyous and beautiful, and young voices should be made sweet. That such training is needed is proved by the rarity of sound, symmetrical, graceful children. There are few children who are happy without nervous excitement, happy

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in natural joys of living, happy in seeing, hearing, breathing, moving, speaking and learning, happy in growing normally without violence of let or hindrance. Every child that moves easily and well, loves to move. Every child that speaks easily and well, loves to speak. Every child that learns easily and well, loves to learn. And every child that is happy in moving, in speaking, and in learning, will love to grow. From loving to grow comes all the buoyancy of living that surmounts difficulty and disappointment and discouragement.

This zest in life is the secret of happiness, and is the natural right of every child born into the world. And what parents would not give such a talisman to their children, who must struggle and suffer and hope on through a lifetime? The honest giving of it would afford parents abundant gratification and pride, as interest upon their expenditure of care and money—that provision which is often bemoaned as a “thankless investment.”

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The general personal development, that is, the three-fold physical, mental and emotional development, of children of cultivated and wealthy parents is for the most part as imperfect and unbalanced, according to just standards for youth, as the development of the laboring and lower classes. Although children of differing inheritance and surroundings fall short in various degrees and on different sides of their nature, still where there is shortcoming of any kind at any point, it means that there is growing imperfection, destruction of symmetry, lack of balance, spoiling of natural, personal harmony, and a beginning of general discord.

A child that lacks physical soundness, lacks full vigor of mind and spirit as well; a child lacking mental accuracy will be found to have corresponding emotional bluntness and physical slovenliness; while the child without emotional fineness is invariably a child of crude undiscriminating mentality and physical inelegance, rudeness, and vulgarity. The physical being, as the comprehensive basis of our

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human existence, exerts powerful influence and control over the growth of mind and spirit, both as to the quantity and quality of their development.

It is primarily important, therefore, so to educate the physical being and its habits that, in achieving its own perfection, its influence shall be not only not harmful, but as helpful as it can be made to the finest growth of spirit and mind as well. This is the use of ideal gymnasium training for children, and its practical results place it foremost among educational advantages.

Nothing in the world so promptly and fully repays one as the helping of a growing thing to grow well and easily and joyously. And nothing so richly deserves to be ill paid as the hampering or preventing or saddening of natural growth and happy development. Experiments with ideal physical training for mission school children yield results of unimagined beauty and suggestiveness.

One primary class of eleven unwilling, mischievous children in a country district grew in a fortnight

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to fifty-six eager, fearless students; and at the end of six months, during which time the human being, with its motion, speech, thought and feeling, had constituted the basis of teaching, the result showed fifty-six cleanly, courteous boys and girls, as joyous as children can be, easily taught and learning well. Their work at reading at sight phrases and sentences of primary simplicity, yet of real interest and beauty, was wonderfully versatile and true in its simple expression. Their tone and mien, whether expressing joy in a bird's song or sorrow for a boy's broken leg, or interest in the length of a rabbit's jump, showed an accuracy of appreciation and a truthful delicacy of interpretation that elocutionists might have envied. The hearts of many stolid parents were moved to tears by such spontaneous evidences of unguessed sensibility and loveliness in their own children. In an East Side Mission school, where the first meetings were scenes of rude crowding and shouting, six weeks evolved gentle manners of unselfish courtesy that would have graced a West Side social gathering.

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A class of fashionably bred children, besides being kept in health and fine physical condition, are soon brought to forget all their conscious artificialized paces and postures and defects of speech. More quickly than an adult can believe, they begin instinctively to shun all ugliness of speech and motion, and to grow, not only in strength, but in natural beauty of gracious motion and gentle, melodious speech.

Wee Sons and Daughters of the Revolution, tiny Holland and Colonial damsels, soon come habitually to appear the stock that they are; they learn to express, without the need of any badge, those qualities which they happily inherit, which those about them may recognize and enjoy, and which their country may well be proud of.

No child is so free from self-consciousness as the child who feels no fear of disapproval or disadvantage.

Theories of physiology, philosophy or art cannot, of course, be taught to children; but the essence of hygienic habits, reasonable thought and fair and

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gentle dealing can very well be inculcated ; and my point is that they can be most easily infused through forming habits of beautiful motion and speech.

In answer to the query whether teaching children to move does not make them self-conscious and artificial, one need only refer to the learning stages of piano fingering, as an instance to the contrary. During first music lessons players are conscious of the process of fingering, but as instinct grows and power of expression develops, no one remembers the mechanism of economic fingering. And if fingering were never taught because of its early conscious stages, what would become of our piano playing ? Execution would lose all the ease of economy, and no abandon, however inspired, would conceal the inaccuracies and inelegancies of uneducated technique.

The economic harmonious use of the body, for whatever purpose, is equally important technique, quite as well worth learning ; no more damageable by wise methods of training, and equally injurable by bad teaching or neglect. No mechanism is so

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conspicuous, so distracting and so disordering as that which moves inharmoniously, unsurely or uncontrolledly. The body moving in right, scientific order and rhythm of motion, so naturally controls its motion, that very soon good motion becomes instinctive or a "second nature," as we may say. Measured and managed by unpervverted instinct or by educated and converted instinct, the motion and voice of cultivated and harmonized bodies need no special thought nor fear; plan nor intention nor any of the uneasy interference that causes awkwardness, self-consciousness and artificiality. After ten weeks' training, a child can hardly be beguiled or compelled into one of its outgrown bad habits of motion or speech, so happy is nature in the security and freedom of normal harmony.

One of America's greatest surgeons was recently heard to say that modern women are never allowed to be anatomically normal after they are two years old. This statement seems more extreme than it really is. So soon as a child begins to walk about,

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its shoes are made stiffer and higher around the ankles. Thus its weight is thrown back, and the habits of walking on the heels and throwing forward the hips are begun. From this time on, shoes are never wide enough and flexible enough across the ball of the foot, nor free enough over the instep and ankle. The feet are being grown to suit the fashionable shoe of the day. The wrong carrying of the weight of the body makes ills that are patched up by palliative measures of various kinds, but are almost never radically attacked by righting the body's most important relation to its base of support; popular fallacy is so much easier to follow than radical remedy, at least for the tradesman. And by the time that the average child is five years old, the perversion of its physiological and personal harmony is well under way.

The physical foundation of a life cannot be disordered without making discord throughout all the thought and feeling of that life. And the five-year-old children that strive and rage, or mope and sulk

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are expressing in every harsh or whining tone, in every rude or weak motion and attitude, the unnatural wrong that is being done their helpless, needy little lives. If children were given chiefly ideal gymnasium training until they were ten years old, the ease and right adjustment of their acquirements during the next ten years would bring them to maturity of body, mind and spirit, well poised within themselves and upon the earth, well poised in all relations with the world, in aspiration and in happiness.

Fine motion is a precious acquisition to children. They feel the gain of it, and treasure the sense of security that it gives. Creatures of imitation, alive to every suggestion, they catch quickly what is temptingly given them, adopt truth instinctively and use gleefully every bit of new-gained power and pleasure. Many disturbing habits of violence and cruel tendencies, the result either of a resentful sense of wrong, or of mere motional imitation or inheritance, have been utterly crowded out of remembrance by forming habits of gentle manner, inspired

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by a knowledge of the chivalry of strength and the courtesy of wisdom.

City children, who have so little place or opportunity to stretch their muscles from head to foot, especially profit by being helped to do it freely and well. It is a glad sight to see their flesh grow firm, their motion elastic and free, their little chests lift and broaden from good breathing, while their voices sound the joyous and sweet expression of their glad well-being. Children are rarely dull of mind or bad of spirit if they are in full, free command of fine physical condition. Nineteenth century physical neglect and wrong-doing is the cause of more stupidity and wickedness in children, small or large, than "original sin" ever was.

The warmest, liveliest gratitude that a grown-up child can feel toward its parents goes out for the endowment of full, fair, personal possession of one's self, one's best powers and possibilities. The ideal gymnasium should be a valued parental ally in the form of an educational playground for children of all ages.



